

Lamentation, Mourning and Tole.

Sighed forth in a

N<sup>o</sup> 1

# SERMON

Preached in the Parish-Church of  
St. MARTIN in the FIELDS,

On the 9<sup>th</sup> day of September.

Being the next LORDS-DAY  
AFTER THE

## Dismal Fire

IN THE  
CITY of LONDON.

By Nath. Hardy D. D. D. R. Chaplain in Ordinary to His  
Majesty, and Vicar of the said Parish-Church.

Lam. i. 12.

It is nothing to you all you that pass by? Behold and see  
if there be any sorrow like to my sorrow which is done  
unto me, wherewith the Lord hath afflicted me in the day  
of his fierce anger.

LONDON; &

Printed by Tho. Newcomb for William Grantham, at the  
Sign of the Black Bear in Westminster-Hall, 1666.

Exhibited in Court

and

MEMORANDUM

Presented in the Court of

the Admiralty

On the 2nd day of

Being the next Lord's Day

AFTER THE

Dissolution

IN THE

CITY OF LONDON

By the Hon. the Lord Mayor, Aldermen, and Common Council of the City of London, in pursuance of an Ordinance of the



1800

It is ordered that all persons who have been convicted of any offence against the laws of the City of London, and who have not been pardoned by the Court of the Lord Mayor, Aldermen, and Common Council, shall be liable to be taken into custody by the City Watch, and to be kept in the House of Correction, until they have been pardoned by the Court of the Lord Mayor, Aldermen, and Common Council.

LONDON,

Printed by the Mayor for William Gresham, at the Sign of the Black Bear in Westminst' Hall, 1800.

To the Right Worshipful  
 Sir **THOMAS ADAMS,**  
 Knight and Baronet.

SIR,

First preached, and have  
 now published this Discourse  
 as a Testimony of my sor-  
 row for Londons Ruines:

If the phrase and compo-  
 sure be (as I am conscious  
 they are) very defective, my Apology is,  
 That it was a time of Distraction; besides;  
 broken Language is the best Rhetorick upon  
 a mournful occasion: And considering those  
 manifold Relations and Obligations I have  
 to that once illustrious City, it will not (I  
 hope) be looked upon as a presumption,  
 that I have thus publickly expressed my sor-

## *The Epistle Dedicatory.*

row; for that cloud of smoke which hath covered her, is rather that flame of fire which hath burnt her in the East.

London, my birth-place, my Baptism, Education, and (excepting those years which I lived in the University of Oxford) in and about the City, hath been the place of my abode and habitation to this day.

It is now full Twenty and seven years since I entered into Holy Orders, Eighteen whereof I exercised my Ministerial Function in that one Parish Church of St. Dunstons, which together with many more (perish and are now laid waste. And, though I must confess myself highly obliged in respect to many persons of Honour and Quality, as in general to all sorts of Inhabitants in this Parish, where by Gods Providence I now am, and have (according to my slender ability) officiated well nigh six years, whose merciful preservation is this late imminent danger, I heartily congratulate, and praise God for. Yet I cannot but acknowledge those many and great kindnesses which in those years I received; and that not only (though chiefly) from

## The English Dedication.

from that particular Parish, but several other Citizens, as well of the upper, as the lower sort: So that though I wanted not some Enemies, I bless God, I found many Friends, with whom if I should not affectionately sympathize in this their Calamity, I should justly incur the odious brand of ungrateful and obdurate: Nay, if I forget thee (O London) let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth.

Being upon these considerations (honoured Sir) resolved as to the publication of the Sermon, I know not to whom more suitably than your self I should make the Dedication; and that both in reference to my self in particular, and the City in general.

Among my numerous acquaintance in the City, I have great reason to look upon you as a singular Friend, as well as a prime Parishioner in that place where I lived so long: Nor must I forget to owe not only that liberal bounty, most free entertainments, but those sage advices, and forward encouragements which I received from you in the late perilous times,

## The Epistle Dedicatory

35

times, when it was a Crime to own a Prelatical Clergy-man.

Among the Inhabitants of the City, you are the principal Mourner. The Kingdom calls the City her Mother, and the City calls you her Father, as being the eldest among the Aldermen; not only in respect of years, but office; none now surviving who before you had the honour to have the Sword carried before them: And who should be chief Mourner at the Daughters Funeral, but her Father? And though I easily believe your particular losses are great, yet I dare say such is your compassion, That you are much more affected with the publick misery than your own damage; and such your devotion, that you are most afflicted with those iniquities which have procured this misery.

Upon this account, I am confident you often turn aside (in your meditations) to see this sad sight and probably have prevented me in what I cannot but take notice of, I have within the revolution of less than seven years, we have liued to see a most joyfull and a most doleful sight. The one of the Sun breaking forth,

## *The Epistle Dedicatory.*

forth, the other of the Fire breaking out. That of the King in his beauty, this of the City in its plagues. That a representation of Heaven, and this of Hell. That in the Spring of the year 1660. this in the Autumn of the year 1666. It cannot be imagined with what gladness of heart all Loyal Subjects beheld their Native lawful King, after a Twelve years tedious Exile, return to his Throne; and not in an hostile, but amicable manner pass through His chief City to His Royal Palace, welcomed with the multiplied shouts and acclamations of all sorts.

Nor can it be expressed with what sadness of heart all good people beheld the flaming Fire, as it were a Conqueror, riding upon the wings of the wind from street to street, with a triumphant rage through that great City, eating up her Habitations, casting down her goodly Structures to the earth, and not ceasing till He that said to it Go, said also to it Stay. Had the sight of that wonderful and merciful Restauration quickned us (as it ought) to suitable Returns of Gratitude and Obedience,

Yours &c.

we

## The Epistle Dedicatory

we probably had never beheld this dreadful  
and awful desolation. And since the former  
could not shew us as our Duty, I would to  
God this latter may yet at length affright us  
from our sins: Then I should comfortably hope,  
what I doubt not we all earnestly desire, a  
redemption of this City out of her Rubbish,  
to a more glorious state than before.

Which (worthy Sir) that (if it be Gods  
blessed Will) your Age may be prolonged to  
see, and thereby prevent the bringing of your  
gray hairs with sorrow to the grave; and  
however, that whenever you go hence, the  
blessings of Heaven may rest upon the heads  
of your Posterity: And as you have been a  
vigilant, diligent, prudent and faithful Ser-  
vant in this Territorial City, so you may (after  
a long and faithful service on earth) be a Trium-  
phant Citizen, and have an everlasting habi-  
tation in that heavenly City of the living  
God, where the black flies not, the Rust can  
not, the Fire consume not; is the never failing  
pavement of the Kingdom, and is the seat of  
our (Heavenly) Father, Sir,  
Your most affectionate Friend,  
Nath: Hardy.

## Lamentation, Mourning and Woe.

St. Luke, Cap. 19. ver. 41.

*And when he was come near; he beheld the City, and wept over it.*



Have no sooner read the Text, but I suppose you all reflect upon the doleful occasion of handling it; *How forcible are right words, saith Job?* and much more when they are *sutable*. The words of the wise (saith Solomon) are as nails, and as goads, to make a deep impression upon the Auditors, but then especially when they are fitted to the season. Such is this Scripture I have now read, *seasonable*; ey (be it spoken with submission to the Divine appointment) soo *seasonable*, whil'st that

B

late

Chap. 6. 25.

Ecclef. 12. 11.

late dismal *Conflagration* of our Neighbour City calls upon, nay, *crieth* aloud to us all to tread in the footsteps of our Saviours deportment toward *Jerusalem*, Who when he came near, beheld the City, and wept over it.

*Caesar* said vaingloriously of himself, *Veni, Vidi, Vici*; I came, I saw, I overcame. Here our Evangelist saith of Christ, what he did piously, *Veni, Vidi, Fleuit*, He came, He saw, He wept: And these three acts of Christ, are the three parts of the Text.

His Approach, When he was come near,  
His Aspect, { He beheld the City,  
His Tears, \* { And wept over it.

These three did one make way for the other, He came near that he might behold; and beholding he wept. Indeed the last is the principal, to which the two other are preparatory; and therefore passing through these, I shall chiefly insist upon that.

I. The first act here mentioned, is *Christs coming near*. *Appropinquation* is a local motion, wherein there is *terminus à quo*, a place from which we depart; and *terminus ad quem*, a place to which we draw near, and this is here affirmed concerning Christ.

Surely then *Christs body* (as well as ours) is circumscribed in one certain place, so as it cannot be *simul in utroque termino*, in many places at once. To what purpose else those various peregrinations of our Saviour, who, as St. Peter saith, *Went about doing good*,

good, if he could at once have been in those several places whither he went. And if he could not be at once in many places on earth, much less can he be in heaven and earth together. When he was on earth, he was not in heaven (saith *Vigilius*) and now he is in heaven, he is not on earth. And if he cannot be in many, much less can he be in every place; it being impossible that he should come near to any place, whereas he was there before; or go from it, since he must be there still; so that it were easie from this Scripture, to confute the Multipresence of the Romanists, and Omnipresence of the Lutherans: But Controversies ill besit the Pulpit at any time, especially in such a dolorous time as this, and therefore I pass it over.

And yet I must not leave this first act of Christs coming near to Jerusalem, till I have taken notice upon what account it was, and what might be the reason of his approach: For,

First, Jerusalem was at this time a very wicked City, a Sink of Filth, a Den of Thieves, and a Cage of unclean Birds, and therefore (one would think) most unfit for the holy Jesus to draw nigh to. The voice from heaven said concerning Babylon, Come out of her (my people) not come near to her; and it is St. Pauls question, intending a Negation, and thereby a confirmation of the Denottation, What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? But we must know,

1. On the one hand, That as the Historian saith of the River Dee in Wales, that it passeth through a

Revel. 18. 4.

2 Cor. 6. 14, 15.

M.L. 4. 2.

Lake called *Pimble Meere*, but mingled not with its waters; or as the *Fish*, which remaineth fresh, notwithstanding it doth not only swim, but suck in the salt water: So our blessed Lord drew near to wicked persons and places, and yet was not defiled or infected by them. He is called by the Prophet *Malachy*, *The Sun of righteousness*, and as the *Sun*, though it cast forth its beams upon the filthy *Dung-hil*, receiveth no pollution from it: No more did *Christ* from those noisom places to which he approached; and,

Luke 15. 1.  
Mat. 19. 13.

2. On the other hand, He was sent by his Father, especially to the *Jews*, *Is primò missus quibus promissus*; and that among others, to discharge the office of a Prophet; nay, in respect of the personal performance of that office, he was not sent but to them. Accordingly we find him in the subsequent Verses, *reproving their Iniquity*, and *foretelling their Calamity*; which he could not have done, had he not come near to them; for this reason he drew near to, and suffered *Publicans* and *Sinners* in *Jerusalem* to draw near to him; since, as he saith himself, he came to call sinners to repentance.

Mat. 9. 12.

It is not absolutely unlawful for good men to approach wicked places; and it is not only lawful, but expedient for men of God to converse with that people to whom they are sent, though never so wicked. Indeed since it is not with us, as it was with *Christ*, He was not, but we are too capable of *Infection*; and more apt to receive evil, than do good; we have therefore the greater need to be watchful and circumspect: But since the whole need not the Physician,

*sician, but the sick; those who are appointed by God to be the Physicians of Souls, not only may, but ought upon just occasion offered, to draw nigh, and visit the most desperate Patients: But,*

Secondly, *Jerusalem was the place where Christ was to suffer. He knew how maliciously they were bent against him, and how greedily they thirsted after his blood, and therefore the greater wonder that he should come near such a people. But the answer is easily returned, He was sent to them, and no dangers could divert him from the errand about which he was sent.*

Thus ought we to run all hazards in the discharge of our duty. It was a great crime in *Jonah* to flee to *Tarshish*, when he was sent by God to *Ninveh*: And it was a singular fortitude in *St. Paul*, to go to those places whither he was sent, though he knew that bonds and afflictions did abide him in every City. We must not needlessly put our selves upon dangers, nor can we take comfort in such sufferings. Christ gave leave to his Disciples when persecuted in one City, to flee unto another. And wisdom teacheth us, not to draw near to, but avoid those places which threaten our Ruine, except we have an express call from heaven, and then Piety obligeth us not to consult with flesh and blood, but as *Luther*, when cited to *Wormes* to answer for himself (though much dissuaded by his Friends) resolved to go thither, though all the Tiles of the houses were Devils: So ought we to encounter with all perils, not fearing to follow Gods call, be the danger never so great, upon which account it was that Christ came near to *Jerusalem*.

And

*Jonah* 1. 3.

*Acts* 20. 22,  
23.

*Mat.* 10. 23.

And yet there was more than this in it, *Christ* did not only approach *Ferusalem*; notwithstanding but because he was, and that he might suffer there. He was as a *Prophet*, so a *Priest*, and such a *Priest* as was to offer himself a *Sacrifice*. Now all *Sacrifices* were to be offered at *Ferusalem*; that being the place which *God* had chosen for that end; and therefore the time of his offering up being at hand, he cometh near to *Ferusalem*; and coming near,

II. Beholds the City, which is his second act. The Person here spoken of being *God-man*; might be said to behold the City at this time with an humane and a divine eye. Or if you conceive him here spoken of only as *Man*; He beheld the City with an eye of sense, and an eye of Prophecy. With his bodily eyes he beheld the City, as those did, who speaking of the Temple, said, What goodly stones are here? He saw a beautiful City environed with strong Walls, adorned with a magnificent Temple, and other stately Fabricks, replenished with wealthy Citizens, and furnished with all manner of Conveniencies: But with the eye of his mind enlightened by Divine Revelation, he saw this City encompassed with malicious Enemies, the Walls sacked, Houses burnt, Inhabitants slain, and not one of those goodly stones left upon another. Yea, all this, though not to come to pass till many years after, he saw as certainly and clearly, as if it were then acted before his eyes.

To foreknow future Contingencies is one of Gods particulars, to whom all things past, present, and to come; and those not only *τα εσομενα*, but *τα μελλοντα*,

need not, necessary, but casual are at once obvious: But yet there were men of God to whom he was pleased to impart the knowledge of what was to come to pass, according to that of *Amos*, Surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets. Indeed this light of immediate Revelation ceased after the Sacred Canon was compleated; and though God still can if he please, yet it is that which he seldom, if at all, hath done since; and therefore those who pretend upon the account of any extraordinary inspiration to foresee and foretell the ruine of places, are to be looked upon either as *Subtle-headed Impostors*, or at best, *Giddy-headed Zelots*. Nor are we to give any greater regard to our *Prognosticating Astrologers*, who presume to read that in the Stars, which God never wrote there; and abuse them to that end for which God never appointed them. How fallible, conjectural, and uncertain that Foreknowledge is which they have by this means, appeareth not only in that the Events which they foretell do oft-times prove contrary, but that as to the most remarkable accidents which befall (such as the late dismal *Conflagration*) they are usually silent. And yet (my Beloved) God hath not left us altogether destitute of means whereby we may at least probably foresee misery and calamity coming upon the places where we live.

*The prudent man* (saith *Solomon* once and again) foreseeth the evil, and in this respect his eyes are said to be in his head, the upper part of his body; and as they that are on the upper ground can see afar off, so doth the wise man, whilst the Fools eyes are in his

Chap. 3. 7.

Prov. 22. 3.

23. 12.

Eccles. 2. 14.

his feet; nay, he is ready to stumble upon, and fall into danger before he will see it. This *seeing eye*, as well as the *hearing ear*, is that which God is ready to confer, and therefore if *any man lack wisdom, let him ask of God* (saith St. James) who, as Solomon assureth us, *Layeth up wisdom for the righteous*, and upon our asking, will lay it out upon us.

James 1. 5.

Prov. 2. 7.

If you shall enquire yet more particularly, How by the eye of prudence a man may foresee evil to come? I answer,

1. By considering the several threats which God hath denounc't in his Word against sinners; for since Gods Threatnings are no less true than his Promises, and though the sentence be not speedily executed, yet it can by no means but Repentance be prevented; the prudent man may foresee, that sooner or later the Evils threatned, will fall upon them that go on in their sins.

2. By comparing the City, or place where he liveth, with those Cities and places which are recorded in holy Writ, as the instances of Gods vengeance: For since (as St. Peter saith) of the Cities of Sodom and Gomorrah, it is no less true of the rest, that they were made an ensample to them who should after live ungodly, we may hence infer, That though not the same, yet some Calamity or other will befall wicked places now, as well as then, and,

2 Pet. 2. 6.

3. Lastlv, By observing the method of Divine dispensation in his Judgments. How usually he first striveth with Mercies, then with Judgments; how he giveth warning first, and then striketh; how he proceeds from corrective, to destructive punishments;

we

we may foresee that that people, upon whom mercies, and warnings, and lesser judgements have had no kindly influence, are near to destruction.

And oh how happy were it, if we would thus behold desolation before it come; for then perhaps we may prevent it, and never behold the desolation: or if not, in respect of the community, yet according to that of Solomon, *The prudent foreseeth the evil, and hideth himself*, we may prevent our own ruine, and provide for our safety; or if not so, yet according to that known saying, *Præmeditati mali mollis ictus*, Evil foreseen is better born; we shall the more easily sustain it when it cometh: But alas, such is our Iniquity, as well as Infelicity, we will not believe till we feel, nor see till it is too late to avoid; and then we sigh forth the Fools language, *Non putâram, I did not think this mischief would have come*. It is observed of some Creatures which have only sense, that they foresee evils by a natural instinct; Swallows the fall of a ruinous House, Cranes the coming of a storm, and such like; and yet we who are endued with reason, will not take notice of approaching Judgments. Oh let us at length be wise, and imitate our blessed Lord as far as we can, in foreseeing those evils which threaten us, though we cannot with that certainty which he did behold Jerusalem in ashes.

PROV. 22. 3.

III. And now it is high time to take a view of that influence which this approach and aspect had upon him, and that is expressed in the last act, *He wept over it*.

*Christum flexisse saepe, risisse nunquam legimus.* It

John 13. 21.

Chap. 11. 35.

Heb. 5. 7.

is not usually observed, that we read often of *Christs* tears, but never of his laughter. *Hecot* reckons up seven times of his weeping, at his Birth, Circumcision, for *Judas*, *Lazarus*, over *Ferusalem*, in the Garden, and on the Cross. It is not improbable, but that, as other Infants, he at his birth did salute the World with tears, and that the pain of Circumcision did extract tears from him; but neither of these are mentioned in *Holy Writ*. It is said indeed in respect of *Judas*, he was troubled in spirit, not that he wept, though not improbably that trouble might express it self by weeping. Three times are expressed, That for *Lazarus* by one Evangelist, *St. John*; This over *Ferusalem* by another, *St. Luke*; The other is mentioned by no Evangelist, but the Apostle *St. Paul* in his Epistle to the *Hebrews*, and yet whether those tears refer to the Garden, or the Cross, or both, is a question; It is very likely, he who sweat drops of blood, at the same time shed tears; and it as likely that his prayers on the Cross were accompanied with tears: it is certain; in the one place or other, or both, he wept; His tears for *Lazarus*, were the tears of a Friend; Those on the Cross, the tears of a Priest; These over *Ferusalem*, the tears of a Prophet; for as a Prophet he beheld *Ferusalem's* ruine, and beholding, weepeth.

It is a good observation of *Origen* concerning our Saviour; *Omnis beatitudines quas in Evangelio docuit, exemplo firmavit.* He confirmed by his pattern all those Beatitudes which he preached in his Sermon: He was meek, and poor in spirit, pure and merciful, the great Peacemaker, and a Sufferer for Righteousness.

teousness sake; and that he was a Mourner, appeareth here by his weeping.

For the fuller discussion whereof, I shall desire you to take notice of these four circumstances, *Who, When, Over whom, and for What*: And,

I. *Who it was that wept, Christ the Son of the living God made man.* Indeed his very weeping bespeaketh him a *Man*, and that not in appearance only, but reality. A *Phantasm* cannot weep, a *Picture* cannot grieve; so that from hence, we may infer a strong argument against the *Apollinarian* Hereticks, who imagined, that *Christ* had but an *imaginary body*: Nor doth this only argue him a *Man*, but such a *Man* as was *quoadmodum*, subject to the same passions with us. Tears are not only indices *natura*, but *doloris*, testimonies of *humane nature*; but of *humane passion*, particularly that of *grief and sorrow*, whence it followeth, That the passions of the mind are not in themselves sinful, else the holy and undefiled *Jesus* who knew no sin (to wit, experimentally and practically) could not have been subject to them. The truth is, they are very apt (like the wind, to be *boystrow*, or in a *wrong corner*) to exceed in their measure, or err in their object, and so degenerate into sins and vices; love into lust, anger into rage, and grief into impatience: But in themselves they are not sinful, as being the products of *Nature*, not of the corruption of it. That *stoical* precept of putting off humane affections, as it is impossible, so it is not necessary were it possible. We need not banish, but only imprison our passions; not extirpate, but regulate them, for *Christ* himself gave

various expressions of several passions, and here in particular of his grief by his tears.

Besides, this *Notion* of the *Who* in my Text as to his being a *Man*, and that *subject* to *passion*, I must not forget to mind you that he was a *Prophet*, a *Man of God*; and being to utter a *sad* message, delivers it with *tears*. The *Priests* and *Prophets* of the *Lord* are resembled to *eyes*, and those *eyes* said to be like the *Fish-pools* of *Hethbon*, to note that they should be *watry eyes* distilling with *tears*, in which respect, among the many *Ceremonies* of the *Romish* Ordination, an *Hankkerchief* is given to the person *ordained* for *wiping* away those *tears* which should continually *run down*. Indeed *tears* well become us in all our *Offices*. Do we *pray* for the *people*? our *prayers* and *tears* do well together. Let the *Priests* weep between the *Porch* and the *Altar*, and say, *Spare thy people, O Lord*. Do we *instruct* the *ignorant*, or *comfort* the *deserted*, or *reprove* the *sinner*, or *threaten* the *obstinate*? we should express our *pity* by our *tears*. Many walk (saith *S. Paul*) of whom I have told you often, and now tell you weeping, that they are *enemies* of the *Cross* of *Christ*. And here our *Saviour* being to denounce *Gods* judgement against, weepeth over *Jerusalem*.

2. The next considerable *Circumstance* is the *When*: And that, as appeareth by the preceding context, was *inter acclamations*, in a time of *joy*. When the *people* welcomed him with *shouts*, he approacheth them with *sighs*. He would let us see how little he was taken with the *pomp* and *splendor* of the world, and intimateth a *special* act of *prudence*, namely, to mingle

Cant. 7. 4.

Joel 2. 17.

Phil. 3. 18.

ver. 36, 37.

mingle our joys with some sorrowful thoughts, which may serve as a check to their exuberancy. It is observable how King David in the very same Psalm where he speaketh of his still waters, green pastures, full cup, spread table, taketh occasion to mention the shadow of death. Solomon tells us, There is a time to laugh, and a time to weep; we may carry it further, The time of laughing is a fit time of weeping, lest we should laugh too much. It is the usual dispensation of Divine Providence, to make all our earthly comforts γάρνημα, bitter-sweets, checker work, black and white, in our most prosperous estate, sending some cross event, which may be an alloy to our joy, and it is the dictate of humane prudence, to present to our selves some sorrowful thoughts in the time of our greatest mirth. We may observe when men laugh most heartily, tears stand in their eyes: we have often beheld a shower of rain fall in a sun-shine; we use to eat our sweet meat with sharp sauce: Thus let us intermingle something of sadness with our delights, after the example of our Saviour, who wept at a time of the greatest solemnity of joy, when the multitudes that went before, and followed after, cried, Hosanna to the Son of David.

Psal. 137.

Ecclesi. 3. 4.

3. The next Circumstance to be discussed, is the Whom: and that is expressed in the Text to be the City, to wit, of Jerusalem. And that which I would here take notice of, is the enmity which Jerusalem had to him, and the love which he shewed to Jerusalem: Doloris may stand in the Poets Verse, as well as timoris, and it is as true in the sense, Love is full of

Res est solliciti  
plena timoris  
amar. Ovid.

John 11. 37.

Matth. 5. 44.

Psal. 58. 10.

Prov. 24. 17.

Rom. 12. 20.

of grief, as well as fear: when he wept for Lazarus, the Jews said, See how he loved him; may we not say the same here: See how he loved the City over which he weepeth; And how much this City hated him, appeareth by that bloody murder which in a few days after this, was by them committed upon him: He commiserateth them who had no compassion for him; nay, he sheddeth tears for them that shed his blood. It was his precept in the Sermon on the Mount, given in charge to all his disciples, Love your enemies; and lo, here he practiseth it, and well doth it become us to follow both his command, and his example. Indeed we read in the Psalms, The righteous shall rejoyce when he seeth the vengeance; but that is on the Churches implacable enemies; otherwife it is Solomons caveat, Rejoyce not when thine enemy falleth; nor is there any thing more truly Christian, than not onely not to rejoyce, but mourn for our enemies misfortune: And let me tell you, it is the best way of revenge, when our enemy hungers, to feed him, when he thirsts, to give him drink; not onely to be sorry for, but to succour him, since hereby we heap coals of fire upon his head. Thus let our love to our enemy, be the love of the heart, not feigned, but sincere, not counterfet, but cordial, the love of the tongue in praying and blessing, the love of the hand in doing good, and the love of the eye in weeping for them that hate, that curse, that do evil to us, and that when misery cometh upon them.

4. There is onely one question more to be resolved, and that is, For what Christ weepeth in reference

rence to Jerusalem? and that will appear by the following context, to be her sins and her sufferings. Of both a word.

ver. 42, 43, 44.

He weepeth for her sins, in that she did not know the things of her peace; as appeareth in the next verse; nay, as we find in that paralel place, that she ~~stoned the Prophets, and killed those who were sent unto her with the glad tidings of Peace;~~ nay, not only the wickedness which she had, but which he foretaw she would commit against himself, in putting to shame and death, him who was the Lord of life and glory; and that notwithstanding all her wickedness, she remained secure and obstinate, according as it is said elsewhere by S. Mark, that Christ looked round about the people, and was grieved for the hardness of their hearts.

Math. 21. 37.

Mark 3. 5.

The wickedness of bad men ought to be the sorrow of good men; and when they are so wicked as not to grieve for themselves, they grieve so much the more for them. Lots righteous soul was vexed (as S. Peter tells us) with the unclean conversation of the Sodomites: David saith of himself, Rivers of waters run down mine eyes, because they keep not thy Law. And again, I beheld the transgressors, and was grieved: S. Paul weepeth for those among the Philippians, whose god was their belly: and S. Hierom said to an impenitent wretch, Hoc plango quod te ipsum non plangis, this I bemoan that thou dost not bemoan thy self. This is that which holy men always do upon a threefold account.

2 Pet. 2. 8.

Pf. 119. 136.  
158.

Of pray and devotion towards God, whose Name is blasphemed and dishonoured by their violation and contempt of his Law.

Of

Of *Pity* and compassion towards the sinners, who are running headlong to perdition; and perceiving it not.

Of *Charity* to themselves, in avoiding hereby the guilt of other mens sins; which are very not grieving, contracts upon those that behold them, and also escaping the punishment which those sins bring upon the places where they live; for so we read of a mark set upon the mourners for the abominations in Jerusalem.

Ezek. 9.4.

And if upon these accounts we must weep for the sins of others; much more ought we every one for his own sins; In this indeed we could not have our Saviour for an example, who had no sins of his own to weep for, since he could not have been a Saviour, had he been a sinner. But (he excepted) there was never any who had not sins enow of his own to bewail; and truly, in vain doth he pretend to be troubled at the faults of others; who yet indulgeth to his own; nay, how can he bemoan another, vvho doth not pity himself; or vvill any man believe that he is offended at the dishonour done to God by others, vvho yet vvilfully dishonours him himself? And therefore, as our Saviour exhorts, first to cast the beam out of our own eye, so let us be persuaded, first to repent of our own sins, and then to weep over the sins of others.

March. 7. 5.

2. But secondly, *Christ wept over Jerusalem's sufferings*: Whence observe.

1. Others passion should move our compassion, and vve should mingle the wine of their afflictions vvith the miter of our tears. There is no duty to which

we are bound to weep

we are more frequently exhorted than that of *mercy*; and what is *miseriordia*, but *miseria ad cor*; *mercy*, but the *laying anothers miseries to heart*. It was St. Pauls precept, *Weep with them that weep*; and it was his practice, *Who is weak, and I am not weak*. That golden Rule, of *doing to others, as we would they should do to us*, holds true, as in many other particulars, so in this, That since we desire to be *commiserated our selves*, we should *commiserate others*. Thus Job, who crieth out, *Have pity on me, O you my Friends, have pity on me*; saith also of himself, *Did not I weep for him that was in trouble? Was not my Soul grieved for the poor?* There is nothing more *humane*, than for one man to sympathize with another. It is observed among *Swine and Bees*, *Unâ agrotante lamentantur omnes*; if one be sick, the rest are sorry; but much more sutable is it to our *humane nature*, and therefore *Cruelty* is called *Inhumanity*; nay, there is nothing more *Divine*, more *Christian* than this; and therefore St. Paul calls upon us, *To put on bowels of mercies as the Elect of God*, chosen to be his *Children*, and consequently to *resemble him*; upon which account, it is *Christs argument*, *Be you merciful, as your Father which is in heaven is merciful*: Nor was there any *virtue* did more illustriously *shine forth in Christ himself*, an instance whereof he giveth us here in *weeping over the City*.

2. *Private*, but much more *Publick* Calamities require our *Sympathy*; for such was this, not over a particular *Person or Family*, but a *City*. We use to say, *Bonum quod communius eo melius*; Good is the

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better,

Rom. 12. 15.

2 Cor. 11. 29.

Matth. 7. 12.

Job 19. 21.

32. 25.

Coloss. 3. 12.

Luke 6. 36.

better, by how much more it is communicated; and Evil, the further it spreads, the worse. It is an undeniable Maxim, *The whole is greater than any part*; and consequently, as the safety of the whole ought to be first preserved, so the calamity of it ought to be most condoleed. Every good man is of a publick spirit, and therefore deeply affected with common miseries. A few drops of water may quench a spark, but many Buckets will not easily extinguish a great flame. In times of general Calamity, we may well wish with *Jeremy*, That our head were waters, and our eyes fountains of tears to weep day and night.

Jer. 9. 1.

3. Not only when we our selves are Fellow-sufferers, but when we are only Spectators of, we ought to be concerned in others miseries. Our blessed Lord was to ascend to heaven, and sit down at his Fathers right hand long before the time of *Jerusalem's* misery, and yet it becometh the object of his sorrow. *Nehemiah* was himself in the Kings Palace, a principal Officer, a great Favourite; and yet by reason of *Jerusalem's* Calamity, He sat down, and wept, and mourned. When we our selves are at liberty, we must remember them that are in Bonds, as if we were bound with them; nor must our own prosperity make us forgetful of others adversity.

Nehem. 1. 4.

4. All sorts of miseries, but especially grievous Desolations, call for a Lamentation; no less was this which befell *Jerusalem*, when not one stone left upon another which should not be thrown down. It was *Queen Hesters* plea to *Ahasuerus*, *We are sold, I and my people to be destroyed, and to perish; if we had been sold for Bondmen and Bondwomen, I had beld*

Hester 7. 4.

held my tongue. Look away from me (saith the Prophet Esay) I will weep bitterly; and why so bitterly, for it is a day of trouble (and that no small or slight trouble, but) of treading down, and perplexity, breaking down the Walls, and crying to the Mountains. It is a doleful sight to behold the Ship tossed up and down by the boystrous waves, but to see it sink into the Sea, or dash in pieces against the Rock, may well cause an Outcry. The deeper the wound is, the greater need of washing it with our tears; and the heavier the burden, the greater need of our hands to help to bear it up.

Isa. 22. 4.

5. Lastly, If the foresight of misery when yet it is afar off, much more when it is near; and if when it is near, much more the sight of it when actually brought upon a person or people, ought to move our pity and compassion. When Hazael said to Elisha, Why weepeth my Lord? His answer was, Because I know the evil thou wilt do to the children of Israel: And much like was the reason of our Saviours weeping here, who knew the evil which the Romans would do to Jerusalem: But when the evil is really done before our eyes, good reason our eye should affect our hearts with sorrow, and our hearts fill our eyes with tears.

2 Kings 8. 12.

This, This, is that (my Beloved) which I am this day to press upon my self and you, in reference to that doleful destruction which hath actually befallen our Jerusalem, the once Renowned, but now Desolate City of London; and her Inhabitants that being near, and having beheld its Conflagration, we would weep over it.

It is not *many Weeks* since we kept a joyful day of *Thanksgiving* for the good band of our God upon His *Majesties Naval Forces*, in causing their *Enemies* to flee before them; and great reason we had to rejoice in so seasonable a *Victory*! But alas! the righteous God hath now turned our laughing into mourning, and our singing into sighing, whilst we have been forced to flee from our Houses. We read of *Marcus Marcellus*, that having besieged, and taken the famous City of *Syracus*, he wept to see such Citizens become his *Captives and Slaves*. And it is storied of *Titus Vespasian*, who was the instrument of Gods vengeance upon this City in my Text; That he did not invade it without tears; and truly that late burning of the Ships and Goods, and Houses of our *Enemies*, though it was very justifiable, as an act of *Military Justice*, done by persons empowered with *Royal Authority* for the avenging of former injuries; and very acceptable, as a weakening of our *Enemies power* to do future: Yet as it was an act which brought ruine and destruction upon many private persons and families, some of whom might be in some sort innocent as to the publick quarrel; it was matter of compassionate grief: But oh then what sadness should sit upon our spirits, whilst we behold so great a destruction at home, a fire in our own bowels!

True it is, we of these parts have very great cause of joy in our particular preservation, since we deserved no less than they to have been devoured by the flame; but to use the *Psalmists* language, we have cause to rejoice with trembling, lest the like misfortune

time befall our Houses; ey, and to rejoice with weeping, because it hath befallen so many of our Friends, Neighbours, and Fellow-Citizens.

Indeed had it been a particular House and Family, or some Village, Hamlet, Town, or Burrough, it would have been deplorable; but *magnum momentum est in nomine urbis*, saith the Orator: There is a great deal of weight in the name of a City, and consequently the ruine of it most lamentable.

Cic.

As among Stars, there are of the first and second, and third magnitude; and among Ships, of the first, second and third Rate: so among Cities, there are greater and less; and surely by how much the greater the City, the sadder the loss. What tears then, yea, Rivers of tears (were they like the goodly Thames which runs by) can be sufficient to bemoan the downfall of this so ancient, and so eminent a City.

This City was called (when in her Glory) by *Ammianus, Marcellinus, Augusta*, the stately magnificent City; but how is she now become *angusta*? this large Volume in Folio abridged almost to an Octavo, there being, as is probably computed, scarce a sixth part remaining within the Walls.

The shape of the City hath been observed to be like that of a Laurel, and it was a good wish of him who desired that like the Laurel, it might alwayes be green and flourishing: But this sad Fire hath spoiled her of her greenness, and she is now become as it were one Brand, withered, scorched, nay, burnt to ashes. One of the names anciently given to her, was *Troja nova*; and her Citizens called *Troyn-vaners*;

vanters; and behold now she is too like old Troy in her Conflagration. I pray God it may not be said, *Fam seges ubi Troja fuit, Corn groweth where now*, as well as old Troy stood. Chronologers tell us, that London was 354 years older than Rome; and Tacitus speaking of her above 1500 years ago, calleth her, *Londinum sopia negotiarum maxime celebre*, a very famous place for Merchants; ever since which time she was rising higher and higher in splendor and glory: But alas! in a few dayes she is spoiled of all that beauty she had been advancing so many hundred years. We have not (I suppose) forgot that fatal blow by Fire and Gun-powder given to that Ship which did wear her name; but the Loyalty of many worthy Citizens in one year repaired that loss, by building a better, now deservedly called the Loyal London. But who can tell how many years may pass before this City of London attain to her pristine lustre! Though yet I will not despair, but that in Gods good time she may become more illustrious than before.

Howels, Lond:

A late Writer having first given a full and particular account of this City, goeth on to parallel it; not only with all the Cities of these three Kingdoms, but of the whole World, and prefers it before them: For having reckoned up about twenty several kinds of Ornaments belonging to a City, he proveth by an induction of particulars, That though in some one or few of those Ornaments, many other Cities outgo her, yet, all taken together, she surpassed them all. And to all those excellencies which he mentioneth, I shall add one, in which I am sure no City could equalize

like her, the number of her *Learned, Religious* and *painful Preachers*; upon which account, the title which the *City of Quinzic* in *China* attributed to her self (for her *high Walls*) might have been given her, she was an *heavenly City*; or to use our *Saviours* language of *Capernaum*, a *City lifted up to heaven*. And now who can refrain from weeping, to see this *City* almost stripped of all her *Ornaments*, and her *Honour* laid in the dust?

Matth. 11. 23.

Let the *Merchants* weep for the downfall of that *Royal Exchange* (where they used to drive on their mutual Commerce) with the several *Wharfs* and *Keyes*, which were so commodious for landing their *Goods*.

Let the several *Companies* weep for the ruine of their *Halls*, where they were wont to meet each other in love and amity.

Let the *poor Orphans* weep for the loss of that *Hospital*, where so many *Thousands* of them have been nourished and educated.

Let the *Priests* weep, not as of old, between the *Porch* and the *Altar*; but that now there are so many *Churches*, where there is neither *Porch* nor *Altar* to weep between.

Let the *Parishioners* weep, that they have now neither *Churches* nor *Preachers*; whilst those are so demolished as unfit for use, and these, as well as themselves, forced to look abroad for shelter.

Finally, Let all the *Inhabitants* of this *City*, and her adjacent parts, weep to consider how many *Families* have not where to hide their heads, but are scattered up and down the *Fields* for want of their *Habi-*

*Habitations*: Yea, how many *wealthy Citizens* are very much *impoverished*, and *some* of them brought to a *manseel of bread*.

Nor do I only call upon the *City* her self, but the *Court*, the *Countrey*, the *whole Kingdom*, to weep over the *Cities destruction*; and that not only in regard of the *particular losses* which *several persons* throughout the *Kingdom* undergo upon this account, but of the *Concern* which the *misfortune* of this *City* is to *King* and *Kingdom*. The *City of London* was as it were the *Dominical Letter*, by which the whole *Nation* reckoned how the *year* would go about, or as the *Golden Number*, by which we were wont to cast up our *Accounts*. It was the saying of a *judicious Forreigner*, That *England* might rather be said to be in *London*, than *London* in *England*. Sure I am, the *welfare* of *England* was very much concerned in *Londons* prosperity. Some have *enviously* resembled her to the *spleen*, whose *high swelling* made the rest of the *body lean*: But I doubt we shall find, she may more truly be compared to the *stomack*, and the *Apologue* made good; whilst the *stomack wants supply*, the rest of the *members* cannot thrive. If *England* be as the *heavens*, *London* was as the *sun* in those *heavens*; must not *darkness* needs cover the whole *heavens*, when the *sun* is so much eclipsed? If *England* be as the *Ring of Gold*, *London* was as the *Diamond*; How little is the *value* of the *Ring*, when the *Diamond* is, if not wholly *lost*, yet very much *wacked*? If *England* be as a *goodly Tree*, *London* was as the *root*; and when the *root* is *withered*, how can the *Tree* flourish?

*London*

London was wont to be called *Camera Regis*, the Kings Chamber; ey, and it might have been called the Kings Coffer, since besides the great Income which her Custom, Excise and Chimnies brought to the Crown, she was ready to fill his hands with present Gain upon all occasions: well may the King weep, nay, we need not call upon Him, I would to God all his Subjects were as deeply sensible of this sad blow as He. London is called in the Law, *Cor Republica & totius Regni Epitome*, the Heart of the Commonwealth, and Epitome of the whole Kingdom. And she is no less justly, than usually stiled the *Metropolis*, Mother-City of the Kingdom: well may all the Daughter-Cities, yea, all the People of the Land take up a bitter wailing for this blow, which hath as it were stab'd them at the heart; and killed their Mother. Ey and especially at such a time as this, when, by reason of our Forreign War, her assistance was so useful. Sad indeed, to have the Milch Cistn dry, when most need of Milk; and the Cloud vanish, when most want of Rain; yea, as it were, the Fountain to be empty, when most occasion for water. How stupid is that Man? How hard is that heart, which these considerations do not affect?

And yet this is not all, since the doleful influences of this calamity, in some sort, reach not only to the whole Kingdom, but to all the Protestant Churches. There have not wanted daring *Prognosticators*, who have presumed to foretell the destruction of Rome, and the downfall of the Pope this year; no doubt, if they repent not of their Superstitions and Idolatries, Vengeance will pursue them; but it is not for us to know the times,

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nor to build positive Predictions upon our Interpretations of dark Prophecies. In the mean time we sadly behold the most famous Protestant City of the World, become an heap of Rubbish. I easily believe, our Romish enemies rejoyce at this flame, and cry among themselves, *O pulchrum spectaculum! O goodly sight!* And perhaps our Protestant Adversaries rejoyce also, but I doubt they will have little cause for it, when they weigh all things in a right balance. Whither by that Babylon mentioned in the Revelation be understood Pagan or Papal Rome, I shall not now dispute; but sure I am, all Protestant Princes and Churches have reason to make the like Lamentation over London, which is said to be made over Babylon, *Alas, Alas, that great City which was clothed in fine linnen and purple, and scarlet, with gold and pearls, and precious stones, for in one hour (at most a few dayes) she is made desolate!*

Rev. 18. 16.

All this while I have only set before you the sadness of the Ruine, together with the doleful effects which attend it; but now give me leave to enlarge, and increase your sorrow, by minding you of the causes, as well as the effects, encreasing you to consider by whom, and for what it is, that this great desolation is befallen this great City. We read in the Book of Job, That the fire of God fell from heaven, and consumed his sheep. And God threatnech by his Prophet Amos against Damascus, Gaza, &c. That he would send a fire which should devour their Palaces. And surely no other was this Fire which hath laid waste so many beautiful Churches, goodly Fabricks and Houses, than the fire of God, a fire of his sending. If there

Chap. I. 16.

Chap. I. 4.  
7. 12, 16.

there were any *sons of the Coal* who kindled, or fomented the flame, yet they were the *Rod of Gods anger*, and the *Fire-balls* in their hand his *indignation*; and I both *pray* and *hope*, that if there were any such *Rods*, they may themselves be *cast* into the *fire*, and receive their deserved *punishment* for so horrid a *villany*. If it were an *accidental* fire, occasioned by *negligence* and *inadvertency*; yet even that *casual* event was of *divine appointment*. Nor was it only the *hand*, but a *special, signal hand* of *God*, which appeareth among other things, chiefly in the *concurrent wind* by which the *Fire* was carried on with an *impetuous violence*; for who was it but *God*, who was pleased at once both to *stop* the *Windows* of *Heaven* that it *rained* not, and *brought forth* the *wind* out of his *Treasures*, that it *continued*, till the *Fire* had done that work which he *determined* should come to pass. And as we must acknowledge it was the *merciful* and *powerful word* of our *God*, which said to the *Fire* (as he doth to the *Sea*) *Hitherto thou shalt come, and no further*: So it was no other than the *angry* and *vengeful hand* of *God* which caused the *Fire* (with the *wind*) to bring upon the *City* such a *generally destructive Calamity*.

Isa. 10. 3.

Job 38. 12.

Upon this *consideration*, it will be *fit* for us, as we look upon the *burning* to be the *effect* of *Gods wrath*, to bewail the *sins* which have *incensed* it, and thereby *provoked* this *Conflagration*. So that whereas all this while I have called upon you for *tears of compassion*, I must now *exhort* you to *tears of compunction*.

I do not design (*Beloved*) to *upbraid* *London* in this *day of her calamity*, far be it from me; but I think

think it a very fit season for London to be put in mind of her iniquity.

I would not confine the sins which have deserved this devastation only to London, nay, rather enlarge the accusation against the whole Kingdom; and as both Prince and People will find themselves concerned in the sad effects of the flame, so all have reason to charge themselves with the kindling it. But as the Judgment is fallen more immediately and most heavily upon the City, so doubtless it concerneth the City more especially to remember and bemoan her own sins: And whereas there were several Parties, and Men of various persuasions in that once populous City, I could heartily wish, that instead of throwing Dirt in each others Faces, they would throw each the first stone at themselves; and instead of railing and reviling, they would all of them with weeping eyes bemoan first their own sins, and then the sins of one another.

We read of Josephs Brethren, when their Brother had put them in Ward; they said one to another, We are verily guilty concerning our Brother, to that we saw the anguish of his Soul when he besought us, and we would not hear; therefore is this distress come upon us. I would to God it might be so with all the Inhabitants of this City, now that so great distress is come upon us, to hear the voice of Conscience, which is not quite scared, will speak at such a time, and to say one to another, We are verily guilty of these, and these sins.

Now that God hath overthrown some among us, as God overthrew Sodom and Gomorrah, it is time surely for

for those who have been guilty of *Sodoms sins*, to accuse themselves for their pride, fulness of bread, abundance of idleness, and not strengthening the hands of the Needy.

Amos 4 11.

Ez: k. 26. 46.

Now that so many houses of God are burnt up, and laid waste in the City, and their Teachers are removed from them, it is time for those to bethink themselves, who either out of *Prophaneness* have neglected, or out of *Schism* vitified the houses of God; and if not like this City of *Jerusalem* killed and stoned, yet disheartned and contemned those who were sent unto them.

Now that many of our wealthy Citizens are much weakned and impoverished in their Estates, it is time for them to call to mind, how forward they were to part with their Wealth for raising a *Rebellious War* against their *Soveraign*, which at last most *Tragically* ended in His Murder.

Now that such a *Well-ordered Society* (as the City of *London* was) is broken, and Neighbors and Friends are scattered up and down in several parts, and that the *Fire* hath run through, and thrown down her goodly Structures, it is a fit season for those cursed *Incendiaries* to condemn themselves, who delighted in division, made wide breaches in Church and State, between the King and His People; and when time was, set the whole Kingdom on flames; yea, I fear still would, had they the like opportunity.

Now that their Shops and Tables, Chambers and Houses are demolished, their Wares and Goods, either removed or consumed, it concerneth those to call themselves to an account, who have sequestred, and plundered

plundered their Neighbors Goods and Houses, and Lands; y, and those also who have kept Houses of Riot, Chambers of Wantonness, Tables of Surfeits, and Shops of Lying, Deceit and Perjury.

*This, this is that* (my Brethren) which the Lords voice crieth at this time to the City, and which he expects from the Inhabitants thereof, that we should every one so seriously and speedily reflect on his own sins, as to bewail them with proportionable grief, and so much the rather now, because we did it not before, not this last year, when his hand of Pestilence was so heavy upon us, and we so insensible of it. Then he consumed our Persons by the burning Plague, and now our Houses with the burning Fire. Then he removed us from our Habitations, now he hath taken away our Habitations from us; and because there was not enough weeping then, therefore there should be the more weeping now.

To draw to an end, I have I think said enough by this time to put you upon sprinkling your heads with ashes, girding your loins with sackcloth, filling your eyes with tears, and breaking your hearts with sorrow; but I must withall tell you, that all is not done, when this is done.

Our weeping of compassion must be attended with a ready contribution towards their relief whom this Fire hath undone. I hope there are not, and yet I would there were not any so cruel as to exact upon their necessity, who come to hire Lodgings or Houses of them, this were to add affliction to the afflicted; nay, rather use them kindly: And to those who are not able to hire, give entertainment; yea, let us willingly

willingly embrace whatsoever *Overtures* may be proposed for repairing the *breaches* and *ruine* of our *Metropolis*.

Our weeping of *compunction* must be accompanied with *reformation*. Oh let the *heat* of that *flame* not only thaw our frozen hearts into tears of godly sorrow, but melt away the dross of our corruption; that the *Fire* which was consuming to our Houses, may be as a *Refiners* fire unto our lives. Let us pull down the strong holds of *Atheism* and *Prophaness*, *Luxury* and *Uncleaness*, blow up the *Turrets* of *Pride* and *Ambition*, *Envy* and *Faction*; burn up the *Thorns* and *Bryars* of *Hatred* and *Malice*, *Covetousness* and *Oppression*, the chaffe and rubbish of all manner of wickedness; that so God may be entreated to spare the remnant of our *Habitations*, and make up the ruins of those that are demolished, to give us beauty for ashes, and the oyle of gladness for the spirit of heaviness, when we shall behold a new London, (like the *Phoenix*) rise more gloriously out of the ashes of the old. Amen, Amen.

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FINIS.

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